

William Riley

SENATOR MACDONALD'S

— MISLEADING ACCOUNT OF HIS —

VISIT TO METLAKATLA

EXPOSED

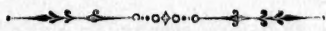
BY THE BISHOP OF SALEDONIA.

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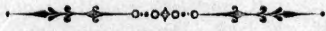
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The following pages consist only of an exposure of some of the untruthfulness in an address of Mr. Macdonald, a Senator of the Dominion Parliament, delivered by him on August 8th, 1882, in the Reformed Episcopal Church, Victoria, B. C., after his visit to Metlakatla.

It must not be supposed that because this exposure will necessarily reflect on the character of Mr. Duncan, formerly an agent of the Church Missionary Society, that he has not been an able, successful and conscientious missionary. His work is worthy to be held in remembrance. But the man has slowly changed. He no longer remains an ornament to the missionary cause. Instead of developing the noble work he reared, he is damaging it. Rather than continuing to promote order, he imperils it. It is a lamentable fact, and one that I would gladly have suppressed, but his conduct and that of his ill-advisors compel me to make some comment at least on the Senator's wild and groundless statement.

My plan will be to select an extract from the speech, number it, and then make some remarks thereon. These extracts will be taken in their order as found in the address.

Mr. Macdonald must blame himself if the statement of the facts of the case sometimes plainly convict him of either disguising or suppressing them to make way for his own fictitious statements.

1. "I have," says Mr. M., "nothing to do with Mr. Duncan's trade, more than helping him all I can, without "fee or reward."

On reading this, the Rev. W. H. Collison remarked, "I am prepared to state on oath that Mr. Duncan's accounts show that he has been borrowing thousands of dollars from Mr. M., at 12 per cent., and the same books show that this interest was being duly paid."

2. Speaking of Mr. D.'s antecedents, Mr. M. says: "A young man, not a priest or bishop, but a layman like ourselves, and formerly a commercial man, went into the wilderness among a lot of savages, &c., &c."

Much indeed to his honour. But Mr. M. would have us think that Mr. D. made a heavy sacrifice of his position when he relinquished it to become a missionary. "A commercial man" sounds important. Mr. M. would have us think that Mr. D. had exchanged affluence for voluntary poverty. But this is not so. About the year 1854 a worthy young man, who had risen to be a clerk in a leather seller's office, and had occasionally succeeded in obtaining orders for his employer, offered himself to the Church Missionary Society.

He was a clever youth, but having only received the advantages of a common day school education he was sent to be taught at a training institution for schoolmasters, and after about two years' instruction, at the Society's expense, was sent forth as a Church of England Schoolmaster to the Indians of this Province.

3. "With regard to effecting a reconciliation," says the Senator, "we soon discovered from the tone of the people "that such a thing was impossible."

By "the people" he must mean Mr. D.'s adherents, because he was never in contact with the rest. Without knowing the vernacular he discovered the tone of the people. He means, I suppose, their temper. He says it made reconciliation impossible. That is, they were averse to peace. Yet he adds they grieved over the divisions in their once happy village. This discrepancy may be due to Mr. D.'s mis-translation of the peoples' meaning. The Rev. Archdeacon Woods was deceived in this way with Mr. D. as an interpreter. The clergyman was, as he fondly thought, examining candidates for baptism. Mr. D. thought his questions mischievous, and while pretending to put them to the catechumens, put others of his own choice, so deceiving the Indians. "Did not the Archdeacon find it out from the answers?" I asked in surprise. "Oh no," said Mr. D., "I made up the answers;" so deceiving the clergyman. But I remarked in horror, "that was gross dishonesty." It did not seem wrong to this interpreter. He has not become more scrupulous since then, and therefore I attribute some of Mr. M.'s errors to his friend's unscrupulousness.

I have to remark, on the third extract, that when in May last I attended, by request, a large meeting of Mr. D.'s adherents, on the understanding that Mr. D. would also be present, but was not, some of the best men there answered me that but for fear of Mr. D. they would agree to my terms and avoid division. The terms were to allow Mr. Collison to go on without impediment with his usual ministrations. They dared not consent, and so separated themselves from the Society's Missionaries. The division is solely chargeable on Mr. D. The Society's plans and principles are unchanged, and its operations, though impeded for the present by a dismissed agent, will continue to be maintained by its accredited staff.

4. "The trade shop, workshop, and cannery, all show a "master hand, &c., &c."

All these were erected by a paid agent of the C. M. S., out of a public fund, and now illegally used for a cannery; a private enterprise based on borrowed capital.

5. "Near the landing place is a large building where "strange Indians can find warmth and shelter."

This also is on the land owned by the C. M. S., and was also erected out of public funds, not accounted for up to the present. Mr. D. has not the shadow of right to the use of it.

6. "In other places they are left like dogs on the beach." It is not so, for at every mission station there is hospi-

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talities for strange Indians, and even among the heathen it is the universal custom to afford them shelter.

7. "We were serenaded by a brass band."

Several of the performers are staunch adherents of the Church Mission.

8. "A large congregation, about 600."

I do not think that at any time during the Senator's visit 300 Indians were at Metlakatla.

9. "The organ was played by a native like a professor."

The performer was Matthew Auckland, always a firm adherent, though not the organist, of the Church Mission, who consented as a favour to play for Mr. D. during his Senator's visit.

10. "The service is as near that of the Church of England as possible."

How does the Senator know? I assure him that in no particular is it like that of the Church of England. It cannot be more divergent.

11. "Many of the prominent men made speeches, &c."

This was in the Church, and the most prominent was known to Mr. D. as a notorious seducer, one of his acknowledged paramours being that paragon of excellence who "never did anything wrong."

12. "All expressed sorrow at the divisions in their once "happy village."

But from the tone of all these people the Senator saw it was useless to think of a reconciliation. Happy village, indeed, where men and women have been publicly flogged for sins the flogged retorted on the flogger! Happy village! where men and women have been forced to marry against their will, and at the conclusion of the dark ceremony the terror stricken bridegrooms torn from the brides and thrust into horrid prison cells! When, after weeks of unlawful imprisonment, they were released and went home, the home was empty. Before their own release, constables had escorted their brides into the magistrate's presence, and they were hurried in the darkness, without warrant or trial, into the very cells from which, a quarter of an hour before, their husbands had been set free. This brutality, that seemed too common to cause surprise in the village, so aroused my indignation that I threatened to reveal it to the public if it should ever be repeated. This is "the discipline which Mr. D. found so beneficial in dealing with the young men and women." It is the terror of past years that makes these poor creatures still subservient. It is partly the pleasure of inflicting such cruelty that attaches the constables to the magistrate, who has lowered his office by arbitrary processes and penalties, though sworn to administer the enlightened laws of a free nation.

In this same "happy village" I have seen Mr. D. write out an I. O. U. in his own favour to the amount of hundreds of dollars and compel a young man to sign it for daring to fall in love with one of his young women favourites.

13. "No harsh words, no threats of violence, no inviting

to a "breach of the law," this Senator assured the public had ever proceeded from Mr. D.'s adherents.

For a long time Mr. Collison's house was boycotted—a cordon of armed men shutting him in, or if he attempted to go out he was followed by the same armed men. The first friendly Indian who entered his house only did so by force. Mr. D., in the hearing of Mrs. Collison, then dangerously ill, cruelly said that since he was no longer an inmate of the mission house he would not be responsible for its safety, hinting at the probability of incendiarism. Night after night, friendly Indians, unknown to the missionary, kept guard over his house. Mr. Collison's life has been repeatedly threatened. I can name the man who was ready with his axe. The adherents of the Society have been often threatened and their lawful avocations stopped. Mr. D. has lately said he will take their houses from them and leave the Bishop to find them houses. Here are extracts from a letter sent by Mr. D. to Mr. Collison. "Dear Sir: Though you are no doubt fully aware of the disturbed state of the public mind here, yet I think it is my duty, as a magistrate, to further inform you that I fear matters are more serious than you imagine—and if once a breach of the peace occurs there is no saying what sad results will follow. I have determined to take no active part in what is being done, &c., &c."

14. He goes on to say, "We counseled them on no account to take the law into their own hands, but to place complaints before the Governor General."

Now then the secret is out. Why such counsel if no whispered threats had been heard? Does he want to introduce an embassy to his Excellency? Splendid ambition on behalf of the poor Indian! Against whom are complaints to be laid? This person says that the adherents to the Society number about 40 adults. What have his 600 or 700 to fear from so few, who he says flee to the Society for shelter from the beneficial "discipline?"

15. "Indians from 50 to 60 miles came to give us a welcome and express sympathy with Mr. D."

Who were they? He sent, or caused to be sent, a message, to Kincolesh, and none responded, but the Society's native agent, whom he engaged and still employs; to the canneries, and two men came, one an elder, teacher, and a married man, but last year dismissed from the Society's employ and self convicted of the common sin.

An invitation was also sent to Fort Simpson, and the following is an extract from the letter sent by the invited Indians in reply to their brethren in Metlakatla:

"The people of Metlakatla are divided. Which party shall we help? We think it in your power to make a speedy settlement, both among yourselves, and between Mr. Duncan and the Society, by requesting Mr. D. to take charge of all the work outside of the Church, while the Minister sent out by the Society be allowed to attend to the spiritual wants of the people."

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"possible way in which we can help you, you will please
"excuse us in not complying with your wish."

At one of the public meetings Mr. D. put this question:
"Will all on the Lord's side hold up their hands?" All
held up their hands. Then he artfully said, "All on the
Bishop's side hold up their hands." Imagine their surprise
at being thus snared. Several afterwards told me that they
did not know Mr. D. was the Lord, or they would not have
raised their hands.

The Haidas from Skidegate were visiting Metlakatla dur-
ing the Senator's visit and were among those who professed
to sympathize with Mr. D. He first feasted them, it was
said at this Senator's expense, and sent them home well arm-
ed against the Gospel and the Bishop. I found them all
drunk and loud in their praise of Mr. D. The Massett
Haidas, a larger tribe, among whom Mr. Collison long work-
ed, have also visited Metlakatla, and on five several Sun-
days during this summer I have baptized different members
of this tribe, but not one of them attended Mr. D.'s feasts
or services, and therefore could not get a word, look or shake
of the hand from him. I do not think any one grudges him
his drunken sympathizers, but every one will cry shame on
the man depraved enough, whether directly or by insinua-
tions, to set the heathen against the only persons able to send
and support teachers among them.

16. "A short time ago the managers of the canneries on
"the Skeena were greatly opposed to Mr. D., and were very
"bitter against him because they (the Indians) would not
"work on Sundays."

A short time ago a manager of a cannery on the Skeena,
remarking on Mr. D.'s change of front towards him, said to
me, "It makes me think of the advice, 'make to yourselves
friends of the mammon of unrighteousness.'"

It is notorious that more Sunday work has been done by
Indians this summer at Mr. D.'s cannery than at any on the
Skeena.

17. "Now these very men (the managers) are among his
"warmest friends."

They despise him now, more than they formerly hated
him.

18. "All the work has been done by Mr. D. The help
"given by his assistants was not of much account."

During the last five years the real mission work was
entirely in Mr. Collison's hands, and there is ample proof
that he has always been a most devoted and unselfish friend
to the Indians. It is ungrateful for Mr. D. to so speak of a
man who has done all he can to conceal the shameful scan-
dals afloat, and to whose assiduous nursing he probably owes
his life.

19. "Mr. D. has gone on for more than twenty years
"without change or vacation."

During my first year in the colony Mr. D. was nearly
half his time in Victoria. No missionary has so often left
his post, or stayed so long from it.

20. "An impression seemed to take hold of the Society's mind that Mr. D. kept the Indians from coming to the Lord's table, which is entirely an erroneous impression."

But they have never come, however. All the teachers, excepting Mr. D., attempted to instruct them in the meaning of the Sacrament. After twenty-five years' work Mr. D. says they need fuller instruction before they are ripe for it. If they are not yet instructed of course their judgment is worthless, and yet the refusal to admit them to Christian privileges was professedly based on this uninstructed judgment.

21. "It is also said that he refuses baptism to infants. It is true that he does not approve of baptising the infants of 'heathen parents. . . . but infants of baptised parents he willingly admits."

On the subject of baptism Mr. D. has often shifted his ground. Up to last year he approved of the baptism of the infants of heathen parents, and such were, I regret to say, unhesitatingly baptized. Adult heathens desirous of being baptized he first required to marry, and if wives were scarce so were catechumens. The marriage of the heathen was performed as if they were Christians, yet as a preliminary to their becoming Christians. It was a stupid mockery of a holy service. Last year he refused to allow any infants to be baptized, and successfully persuaded his adherents to dispense with that Sacrament for their children. When, however, the Senator arrived, the scene changed. It may be that one of the conditions of affiliation was infant baptism. At any rate batches of children and adults, all unprepared, were swept in by the new current and were baptized.

22. "At Metlakatla I consider him (*i. e.* myself) useless."

For the first time I come upon a truth. I considered myself so useless at Metlakatla after five months residence there, that I told Mr. D., and the other missionaries, that as Metlakatla was only attached to the Church of England by subscriptions, I could not sanction the proceedings there, and would not officially recognise or visit it. I kept my word, and was at the forks of the Skeena when a telegram from the C. M. S. requested me to go to Metlakatla. In the meantime I had been trying to be useful among the heathen.

23. "On the arrival of Bishop Ridley at Metlakatla he stated he had not come to interfere with Mr. D."

This is a second truth. Visiting Metlakatla on my arrival, and prepossessed in Mr. D.'s favour, I was surprised to find I was an object of suspicion. After I had publicly stated my intention to help and not thwart Mr. D., a prominent Indian in Mr. D.'s employ publicly expressed his surprise, for, said he, "we were told you had come on purpose to destroy his influence and power." Who could have produced such an impression? Some time after when remonstrating with Mr. D. on his inhuman cruelty, of which he seemed unconscious, he replied, "Before you came out God's people in Victoria predicted confusion as the certain result of your appointment." "Indeed," I said, "they, as

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you, must have known that the coming bishop was in harmony with the Society's work and principles. They must therefore have known that you and your work and principles were at variance with the Society's." In my hearing, and in that of others, this paid Church Missionary Agent, when accompanying me on my first voyage to Metlakatla from Victoria, openly said to one of the clergy on the same ship, "Don't mind the Bishop. Ignore him; ignore him. That is my plan. Snap your fingers at him."

24. "Not being allowed to build his house on the public park at M., he took a jump to Fort Simpson. . . . showing "a lack of judgment and a desire to act without the advice "of practical men."

I never before heard of a public park at M. I never intended to build at M. I did obtain a site for a house at Fort Simpson without informing Mr. D. After I had done so, Mr. D. told me he had advised Admiral Prevost to apply to the London office of the H.B. Co., for a building site for me at Fort Simpson. As I was not grateful or prompt in my response, he quickly excused his zeal for me by assuring me that as soon as I had settled at Fort Simpson more than half the Methodists' adherents would join me, for he had been preparing them for it, and if I pushed the matter the Methodists would have to retire. "But, Mr. D.," I said, "you have taken too much trouble, and have sent the Admiral on a needless errand. I have already secured a building site at Fort Simpson, and have assured the Methodists that I shall make no efforts to damage their work. On the contrary, I have suggested a scheme for the future avoiding of the hurtful rivalry now existing."

25. "The Bishop finds fault with Mr. D.'s translation of "the prayers."

Impossible, because Mr. D. has not translated and never used translations of the Prayer Book of the Church of England; an institution he passionately assured me he reckoned among the most corrupt on earth. "But you draw your stipend from it," I quickly answered. "Yes, that has been said before, but," added this poorest man in the Province, "I will return every cent I ever received." "You cannot hand back" I remarked, "the prayers and sympathies lovingly bestowed on you through many years." Mr. D.'s last act was to secure all the money he could from the Society's local treasurer, and having borrowed the Mission Ledger on a pretence to copy out some of the accounts, returned it after cutting out and appropriating twelve pages.

26. "The love with which they (the Indians) treasure "their bibles is beautiful to behold."

Will it be believed that after all the praise bestowed on Mr. D.'s training of Indians that not one per cent. of Mr. D.'s male adherents, of pure Indian blood, can read so as to understand or intelligently translate one chapter of the whole bible? When I have urged the education of the people he has always met me with the answer, "knowledge is not good for Indians." His fixed policy of late years has

been to keep them in ignorance. Formerly it was not so. No industry has been taught in the so called industrial school.

27. "The Conference.....recommended that Metlakatla should be kept as it always had been, a lay mission."

The very words of the resolution are these: "Having full knowledge of the Parent Committee's wish with regard to the Sacrament of the Lord's Supper, and having ascertained that Mr. Duncan cannot conscientiously remain at Metlakatla if the Committee compel the administration of the Sacrament according to the rite of the Church of England, and being unable to suggest a better plan which would meet the emergency, recommend that, *if practicable*, the Metlakatla Mission be carried on by the Church Missionary Society as a lay mission independent of clerical supervision." It is obvious therefore that it had not been previously a lay mission, whatever that may mean, and the real cause of the Society's action is found in this foolish and cowardly resolution.

28. "The Bishop was strongly opposed (to the resolution).....and wished it rescinded, and the Conference adhered to its opinions and forwarded the resolution to the Society. Probably the Bishop sent a report and a different recommendation.....and about this time the Society entertains the idea of dispensing with Mr. D.'s services, &c., &c."

The Bishop did not attend the Conference but remained at the Forks of the Skeena. He knew nothing of the proceedings of the Conference, therefore could not wish them rescinded. He made no report thereof to the Society, but when he read the report he was filled with shame and sorrow that such should proceed from professor members of the Church of England. Happily the Society has shaken off the majority of those who made the resolution possible. The two next paragraphs, about Mr. D.'s dismissal, removal and ordination, I cannot dwell on for very disgust, but proceed to the following, which states that

29. "On his (the Bishop) return (from England) we find him writing a letter to Mr. D., asking him to come back. That same letter contains one of the most insulting proposals which could be made to a man like Mr. Duncan."

Here is a copy of my letter, written solely with a view of peaceful living under the altered circumstances, and how it could be thought to ask Mr. D. to come back puzzles me. The Society never entertained the idea of receiving him back, nor did I. He could not be received back under any circumstances. I merely sought to mitigate the evils of separation.

"THE MISSION HOUSE, METLAKATLA,
May 27, 1882.

"My Dear Mr. Duncan:

"Though my letter may share the contempt bestowed by you on myself, yet I cannot suffer our *personal* rela-

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"I sincerely wish to be at peace with you. Your rup-
ture with the C. M. S. is not my quarrel. Why include
me in it? I challenge you to show that up to the date of
that rupture I ever spoke or wrote a word to your detriment.

"To yourself I have on one or two occasions said things
which you scarcely liked to listen to, but not to others in
your absence.

"You cannot make me a similar challenge. But yet I
wish to maintain friendly relations with you, if for no
other reason than to prevent reproach being cast on the
Christian faith.

"Surely the antagonism you insist on must be hateful
in God's sight as it is in the eyes of good men.

"For the sake of peace I am willing to sacrifice every-
thing but principle, as it is generally understood.

"When I sought an interview with you yesterday and
Wednesday, but met with a rude rebuff, and again to-day,
but could not find you, I had terms to offer that commended
themselves to all whom I stated them to, including
those in Victoria you count your friends.

"It included non-interference with your trading monop-
oly, and measures that would, in my judgment, foster your
secular aims, not to speak of nobler things.

"Thrice I have tried to conciliate you, but in vain. This
letter ought to be superfluous, but I write it in the faint
hope of moving you to re-open intercourse. I shall
gladly welcome you to this house where I am a visitor, and
will spare no personal sacrifice to minimize our mutual
difficulties.

"Before concluding I beg to call your serious attention
as the resident magistrate to the dangerous language used
by Legaie on Thursday evening at a public meeting. He
threatened to cut Mr. Collison's throat. (This is the man
chosen by Mr. D. and sent to Victoria to present a memor-
ial to the Governor-General.) A word from you to your
adherents will promptly stop such brutal, cowardly and
inflammatory language.

"I have told those who are loyal to the Society that
under God rescued them from heathenism to return good
for evil, and to trust the law of the land to protect them
from the violence of those now persecuting them.

"Trusting to find some road to peace,

"I remain, faithfully yours,

"W. CALEDONIA."

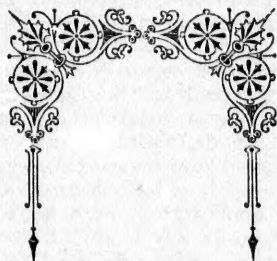
30. "That same letter he parades and holds up as an ev-
dence of his (the Bishop) wish for peace."

The only person I had ever shown it to was a friend who
is one of the most respected gentlemen in the province, and
holding an appointment of great responsibility. He was so
persuaded the letter would induce Mr. Macdonald to use his
influence with Mr. D. so as to lead him to more reasonable

counsels, that he asked my permission to show it to him. I consented, and the result followed that I expected. "What have you to say to it?" "What more can the Bishop do?" "What answer have you?" asked my friend. "I don't know," was the reply, "but Mr. D. has a suitable answer." It has never yet reached me however. The most serious feature of the situation now is the danger of violence and bloodshed at Metlakatla. A white constable ought immediately to be appointed and the native constabulary disbanded.

It must not be thought that this brief exposure of only one untruthful statement in each paragraph of Mr. M.'s address exhausts the mass of fiction imposed upon the public.

Without attempting a history of Metlakatla, or of Mr. Duncan, or of the present conflict, (intensified by the Senator's weak interference); enough has been written in the above comments to warrant the conclusion that Mr. M.'s testimony is worthless, because it conceals the Truth which, on this topic, is very much stranger than the Fiction he naturally proclaims.



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